HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—JOHN 17: 3.

"And hereby we do know that we know him, if we keep his commandments."—I. JOHN 2: 3.

No. 41, Vol. LXVI. Thursday, October 13, 1904. Price One Penny.

A BAPTISM AND A TESTIMONY.

JOHN W. RIGDON, ONLY SURVIVING SON OF EARLY CHURCH LEADER, COMES BACK INTO THE FOLD.

UNDER date of September 10th, 1904, Elder Isaac H. Ball writes from the City of New York to the *Deseret News* the following interesting recital of the baptism of the only surviving son of Sidney Rigdon, who stood high in the councils of the Church in its early days:

Last Thursday, September 8th, 1904, three Elders of Israel had the pleasure of witnessing the baptism of John W. Rigdon, only surviving son of Sidney Rigdon, once first counselor to the Prophet Joseph. The ordinance was performed by Elder John M. Macfarlane, president of this conference, in the waters of the historic Hudson river, and he was confirmed by Elder John G. McQuarrie, president of the Eastern States mission. And thus at the ripe age of 74 years, the only remaining son of Sidney Rigdon re-enters the Church of Christ, from which his father was expelled after playing a prominent part in its darkest hours. The old gentleman has wandered long and far from the fold his father once loved, but has at last found rest therein. No wonder his eyes were brimming over with tears as he received the congratulations of the newly found brothers in Christ. He returned to his home in Brooklyn.

It is gratifying to know that the cord which has held him to the faith these many years, and which has finally drawn him within the household, is the unshaken testimony of his father to the divinity of the mission of Joseph Smith, and of the Book of Mormon. Sidney Rigdon always testified to these

truths, and his son, John W., has never been able to fully escape or forget the force of them.

John W. Rigdon was born at Mentor, Ohio, (about five miles from Kirtland,) June 11th, 1830. Kirtland is the place of his first recollections. He remembers the building of the temple and its dedication, whereat Sidney delivered the sermon. He remembers distinctly the terrible journey of two months in the winter of 1838 of Joseph and Sidney and their families; the exciting times at Far West, and the imprisonment at Liberty jail of the Prophet, Hyrum, Sidney, and others; the settlement at Nauvoo in the spring of 1839, and the history of that beautiful city, until in 1844 he was taken with his father to Pittsburg. He delights to call up and rehearse to friends the incidents of those old days.

His memory is truly remarkable in its vividness and detail, for he recalls events occurring in his fourth year. He has an engaging manner of telling his recollections that makes it a treat to hear them. He is a most companionable gentleman. From Pittsburg the Rigdon family moved in 1847 to Friendship, Alleghany county, N. Y. John W. studied law and was admitted to the bar in 1859. His health failing him, he and his brother Sidney traveled to Montana in 1863 to work in the gold mines. That fall they went to Salt Lake City and spent the winter, returning home in 1865 to take up the practise of law again. The last five years he has resided in Brooklyn.

In the spring of 1900 he again visited Salt Lake City, and returned in the fall. But impressions were made there never to be effaced. Conversations with friends; sights of the progress of Zion; the Temple of the Lord—these started emotions that have now fully matured.

He says his father did not long talk religion to his family, after leaving Nauvoo, and did nothing tending to instruct his children in the truth, neglecting even the family prayers. Hence John W. has never affiliated with any church, if we except that at the age of 9, when he was very sick, Hyrum Smith baptized him in the Mississippi at Nauvoo.

But of late years he has been thinking of his salvation. Being prejudiced against plural marriage, he began to think of uniting with the "Josephites," having been a boyhood companion of young Joseph. But in 1900 he read of a sermon delivered by him. Of this Mr. Rigdon said, "I was prejudiced in his favor until I read an assertion he made near Kansas City to the effect that, as some people had undertaken to say his father was the originator of the doctrine of plural marriage, he was there to declare that his father was not a polygamist or a lawbreaker. This turned me against him, for I knew better."

Brother Rigdon is very positive on this point, and under date of March 20, 1904, wrote the following in my diary: "In regard to the doctrine of polygamy, I know that Joseph Smith, Jr., was the author of it, and introduced it into the Mormon Church in the year 1843, and had his brother Hyrum Smith take the revelation to the High Council at Nauvoo, and tell them that Joseph Smith, his brother, received the same while he was present. At the time it was introduced it created quite an excitement in the Church, and a great many did not believe it, and denounced it as a false revelation. After Joseph Smith was killed, the Church started west and finally arrived in the

valley of the Great Salt Lake and there it was taught publicly to the Church, and all, or most all, came to believe in it."

Besides this, he relates many other incidents that go to show that Joseph taught the doctrine in Nauvoo. He says Joseph taught it to his father, Sidney; that Sidney taught it to his wife, but that she did not accept it, and spoke against the Prophet, whereat Sidney replied: "Rail on at the Church if you will, but the Lord may yet command me to take another wife."

As remarked before, it was the testimony of Sidney Rigdon to the divinity of the mission of Joseph Smith, and of the Book of Mormon, that acted as an anchor to keep his son from drifting entirely away.

Mr. Rigdon relates that after returning from Utah in 1865 he was disturbed in mind, and bent on finding out for a certainty where the Book of Mormon came from, for he had decided that Joseph had not told the truth concerning its origin. So finding his father alone one day, he said, "Father, you have ceased to preach for the Mormons. They have kicked you out. You are not connected with them any more. You are an old man, and your sands of life are nearly run. Now, as your son, I want to know where that Book of Mormon came from. You owe it to me and to your family to tell what you know about it. You were associated with Joseph Smith for fourteen years. You were imprisoned together; you were tarred and feathered together; you were sentenced to be shot together, and surely at sometime he must have told you his secret. If you know where this book came from, don't go down into your grave with this secret locked in your bosom."

His father, raising his hand to heaven, replied: "My son, I have only the one story of the Book of Mormon. If Joseph Smith did not get it where he said he got it—from the hands of an angel—then, I do not know where he got it. If he had any secret he guarded it well, for he always told me the same story, and I believe he received the book as he said. I swear to God that I never wrote it. The first time I ever saw the Book of Mormon or knew there was such a man as Joseph Smith, was when Parley P. Pratt handed me the book as a bound volume in the presence of your mother and your sister, Athalia."

The testimony has rung in the son's ears ever since, and not in vain.

Mr. Rigdon has many firm friends in Utah who will rejoice with him in the step he has taken. All Saints will be pleased to learn of this action on the part of the son of one so greatly blessed of the Lord. He hopes soon to unite with the body of the Church in Zion.

The *News* comments editorially on the letter as follows:

We give place on another page of the *News* to-day to a letter from New York about the baptism of the only surviving son of the late Sidney Rigdon, the once celebrated associate of the Prophet Joseph Smith. We draw attention to it as one more bit of corroborative evidence against the story, still repeated by the ministerial enemies of the Church, that Sidney Rigdon was responsible for the Book of Mormon, having adapted it from a romance called "The Manuscript Found," written by one Solomon Spaulding.

Apart from the fact, more recently established by the discovery of that manuscript, that there is no resemblance of any kind between it and the Book of Mormon, and that it is impossible that one was formed out of or suggested

by the other, the history of Sidney Rigdon, of his career with the Campbellites, of his first acquaintance with the Prophet Joseph, preceded by the introduction of the Gospel and the Book of Mormon to him by Elder Parley P. Pratt some time after its publication, has been attested by numerous witnesses and thoroughly establishes the falsehood of the story invented by "Mormon"-haters and repeated from numberless pulpits. Sidney Rigdon's own straightforward statement with that of Parley P. Pratt's and others, duly attested, settled the matter long ago with all unbiased investigators who desired the truth.

It is well-known that after the death of the Prophet Joseph, Sidney Rigdon, who had for some time pursued a rebellious course, was cut off the Church, and retired from Nauvoo to Pittsburg, but that he never denied his former testimony concerning the Book of Mormon nor the divinity of the Prophet's mission. Now comes his son with the account of his father's witness to the last, concerning the falsehood of the story told by preachers and echoed by editors about his alleged connection with the production of a book that remains a puzzle to the learned, because they will not admit the possibility of divine revelation in the present age.

However, no matter what they may reject, it is clear from the positive proofs so abundantly furnished, that the whole Spaulding story and the purported complicity with it of Sidney Rigdon, is a fabrication out of supposed incidents that never occured, and is utterly unworthy of rational belief or serious consideration. The anti-"Mormon" agitators will have to turn to something else, in their frantic endeavors to account for the origin of the record of ancient America bearing the title of the Book of Mormon.

A MIRACULOUS WHEAT CROP.

The Twentieth Ward Sunday school, Salt Lake City, had special exercises on the 24th of last July, in honor of the pioneers, and among the features of the occasion were remarks made by Brother Homer Duncan of Salt Lake City, who entered Salt Lake Valley in 1848. Brother Duncan is now in his ninetieth year and, as might be expected, is somewhat enfeebled by age.

In his talk to the children he described in a very interesting manner the appearance of the valley when he first beheld it, but dwelt particularly on the efforts made by the early settlers to raise food, for their sustenance. He said that he himself had brought with him for seed a bushel of what was then known as Black Sea wheat, which he planted in the February of the following spring, the spring season of that year being remarkably early, and which, he said, he had the pleasure of seeing grow to the height of about six inches.

He then told the children of the coming down from the hills of the myriads of crickets, and of his unsuccessful endeavors to prevent them from eating his crop. He said that he had always had great faith in the Lord, and had never failed to supplicate Him in prayer; but upon this occasion he admitted that he felt extremely blue, realizing as he did, that his crop, to all human appearances, was now hopelessly gone.

While thus meditating on the situation, he heard a noise in the sky, but at first could see nothing. Soon, however, he discovered the noise to be that of an immense flock of gulls, who, after making several circles, alighted and commenced at once devouring the crickets.

Brother Homer said that he stood and watched this work of destruction go on with the greatest interest and amazement. The birds, he said, were so tame that they would even run over his feet in their eagerness to pick up the crickets; and he repeated what other pioneers have testified to, that when these birds had partaken of this cricket repast until they could eat no more they would run to the water ditch and drink, and after drinking, they would disgorge, throwing up the contents of their stomachs at the ditch; and after doing this, they would immediately commence eating again; and this they did until the fields were completely rid of the crickets.

Notwithstanding the fact that he had witnessed the wheat fields of the pioneers cleared of an army of crickets in such a miraculous manner, the fact remained that his crop was wholly destroyed, and this was a very serious thing for him. There were no railroads then to bring in supplies; no markets at which provisions could be bought, and no way by which the pioneers could communicate their needs to others in the hope of procuring relief. His thoughts ran not in these directions. But there were no signs of weakening or alarm in him. He knew in whom he trusted, and the first thought that came to his mind was what, if anything, could be done by way of helping himself to make the best of the serious predicament he was in.

Encouraged by what he had witnessed, which he believed to be a manifestation of divine providence, the thought occurred to him to turn the water upon the wheat stubble. This he did, and the wheat grew again, and this time it ripened, and he harvested eighteen bushels of grain. He said that he again irrigated the stubble, which again grew and matured wheat, from which he harvested twelve bushels. And again, he said, he irrigated the stubble, and again he harvested six bushels, making three crops the same season from one sowing, and realizing thirty-six bushels of wheat from the one bushel planted. Brother Duncan said that he even had the temerity to again irrigate the stubble, and to his astonishment his patch of wheat grew again, and he would have harvested still another crop, but for the frost which nipped the growing wheat in what is called the "milk"; but this made good feed for his cattle.

Brother Duncan told the children that he only intended to tell them of two incidents in his life in the shape of testimonies to him of the divinity of what is called "Mormonism."

He then related a circumstance in his early life which had the effect of calling his serious attention to the preaching of the Mormon Elders who first brought the Gospel to the region of country in which he lived.

When a boy he said he was so favored as to have a very remarkable vision, in which he saw two men holding a religious meeting, and the one who preached used language he had never heard a preacher use before. Referring to the Gospel message he was bearing, he told his hearers that it was "New manna from heaven just sent down for their salvation." As a result of this

meeting he saw these men in vision baptize four men with whom he was personally acquainted; then he awakened.

Some time afterwards the same men he had seen in vision came along, and they proved to be Mormon Elders. These men held a meeting at which he was present; and the same language which had so impressed him, used by the preacher he had heard speak in the vision, was used by him upon this occasion; and as a result of the meeting the four men were baptized whom he saw baptized in his vision. These four men were his father, who was at the time a deacon in the Congregational church; Hazen Alrich, a Methodist class leader: Daniel S. Mills, a Universalist, and Orson Johnson, a Deist.

The foregoing report of the remarks made by Pioneer Homer Duncan has been read to him. Our object in doing this was that we might be satisfied that the report correctly reflected the remarks made by him upon the occasion referred to. Brother Homer's attention was particularly directed to the harvesting of three crops the same year from the one sowing, a thing perhaps never otherwise known; and Brother Duncan replying to our questions on this particular point, said that what he told the children was perfectly true, and that the foregoing report of his remarks was strictly correct.

He also said that he had always regarded this as a most remarkable manifestation of divine providence, so remarkable, in fact, that people generally have been loath to believe it. By way of explanation, however, he said that the cutting of the first crop took place early in June, and that the two following crops did not take so long to ripen as the first crop did, because the roots were already full grown; and, he added, that when the crops were harvested in each instance the stubble remained green, and did not die, as is always the case in wheat growing.

Brother Duncan also said that he has been a farmer all his life, but he never witnessed such a thing as this either before or since, neither has he ever heard of a like remarkable occurrence. In making his explanation, Brother Duncan said that he fully realized that people generally would be loath to believe him now; but he would have all to understand and know that what he has said is perfectly true, and that this, as well as the vision referred to, were nothing more nor less than manifestations of divine Providence to him. The crops referred to were raised between the Big and Little Cottonwoods, where Brother Duncan then lived.—*Juvenile Instructor.*

A NEW CHURCH IN SOUTH AFRICA.

THE tendency of the age to organize new churches is again illustrated in the recent action of the Boers in South Africa. A disagreement with an established church, sometimes even on a minor point, is cause enough to make a disruption, and a new Church is formed. In all these schisms the doctrine of divine authority is, of course, lost sight of. The following is taken from the *Literary Digest*:

It is a matter admitting of no doubt that the determination of the older Boer leaders to enter upon the struggle with England was based not so much

upon an objective study of the situation as upon a feeling of absolute certainty that this war was the will of God. In the spirit of the ancient prophets, these leaders, and notably Paul Kruger, declared that "those who fall in this struggle die in the faith, and are a sacrifice upon the alter of God's glory." The struggle for independence was in their eyes a contest for the faith and for God. Even to the last hour Christian de Wet considered it the duty of the Boers to continue the struggle against all odds, as a religious duty.

Besides these there were another party that did not consider the war as demanded by the Lord. Piet de Wet, among others, believed that the faith of the people could be maintained even if political independence were lost. There were a considerable number among the Boers who did not believe in the prophetic visions and promises of the old conservatives, and who either did not take part in the struggle at all or submitted to the British before peace was officially declared. By the adherents of the Kruger party these men were declared to have been unfaithful in their religious duties, although they were able to show that the prophecies of sure success in the name of the Lord had misled the people to national destruction. In their eyes the Kruger party brought about the fall of the nation.

But the old conservatives were in the majority in the national church, and soon after the war the question arose as to what should be done with those who had defended their country so half-heartedly. Should they be permitted to exercise the same religious rights as those enjoyed by the men who had fought and suffered and lost all as a matter of religious duty?

The first synod held after the war, in May, 1903, took action in the matter, and sent out a "Pastoral Letter" to the "Unfaithful." The conviction was expressed that the struggle with Great Britain had been a battle for the faith; that the "unfaithful" had "committed a great sin against God and man"; and that "they could not partake of the Lord's Supper again with a good conscience until they had repented and done better." This letter demanded what the old conservatives regarded as a minimum of satisfaction for the insulted religious and national feelings of the people, and it opened a way for the opposite party, who are practically ostracized by their fellow Boers, to enter the church again. But the latter did not feel that they had been guilty of any wrong, and emphasized the fact that the identification of the cause of the Boers with the cause of God was the great wrong that had been committed. The "Unfaithful" accordingly, in conjunction with the British authorities, undertook the organization of an independent Dutch church; and after two meetings held for the purpose, finally accomplished their object by a small majority of 28 to 25 votes. The representatives of the old church tried in vain to check this movement. The schism in the national church of the South African provinces is accordingly a fact. The seceders declare emphatically that they could not possibly have re-entered the old church under the conditions mentioned, and are convinced that they were in the right and could not "confess" that they were unfaithful.

The new church, which is numerically weak, is called "Nieuwe Nederlandch Gereformeede Kerk" (New Dutch Reformed Church,) and has been officially recognized by the Government. What its future will be only a prophet can foretell.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 13, 1904.

EDITORIAL.

"FOOLS FOR CHRIST'S SAKE."

HAVE you been called a poor, foolish, deluded creature for the sake of your religion? Have you been ostracized by society, forsaken by friends, and cast out by those of your own household because the light came to you, and you cleaved to the light rather than to darkness? Has the Gospel of Jesus Christ separated you from the world? Has it made you to be hated and despised, and to be looked upon as a thing of naught? If so, take this thought for your comfort, that you are not the first child of God who has been thus considered. Many before you have trodden the narrow path alone, and many will do the same after you have passed on to victory.

The Apostle Paul, in writing to the disobedient Corinthians, says: "We are fools for Christ's sake"—speaking of himself and his fellow laborers in the ministry—"but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." Thus the world judged between the lukewarmness of the one, which it called wisdom, and the steadfastness of the other, which it called foolishness. "Even to this present hour," he continues, "we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscourings of all things unto this day."

Were the Apostles the things that the world said of them? In very truth, No; but that was the world's opinion of them; and in such terms of reproach were they held by those who were outside of the kingdom, and who, therefore, had not the light to see the true character of these noble men of God.

Have not many of you had experiences similar to that of the Apostles'? Why? The reason is plain to you and to all thinking men. You have not sought for this judgment of the world to be placed upon you. You have not made yourselves "fools." You strove against it; but the condemnation came regardless of what you could do. In the simplicity and honesty of your heart you knew you were doing that which would make you wise even unto salvation; but lo, when it was done, the world said you had become the most foolish of people. Did you care? Yes; of course you cared. Humanity and the ties of kinship cling to you, and it was not so easy to be thus misunder-

stood and condemned by those who were near and dear to you; but you did not care enough to give up that which you had received. Much rather be called "the filth of the world," or the offscourings of all things," than to give up the precious truths of the Gospel of the Lord.

And so also you Elders who wander as strangers in a strange land, yearning at times for that sympathy of your fellow men which you do not get—you also might remember the words of the Apostle and take comfort in them. "What," exclaims the world, when it hears of you, "have you left your homes with all its dear scenes and associations? Have you sacrificed your business to perform this mission? Are you laboring for years in the ministry without a salary? You represent an unpopular people, preach an unpopular religion. You perform a thankless task among a thankless people;" and to it all you say, "Yes."

"Then, what fools you are," is the finishing comment.

But you may reply, "Yes; 'fools for Christ's sake,' and we would rather be counted fools for His sake than to be considered among the wisest in the eyes of the world."

N. A.

THE WAY OF THE REFORMER.

THE following is from the writings of William George Jordan. It touches so closely the Latter-day Saint Elder and his work that it is recommended for careful perusal. It is full of inspiration and strength to such as are preaching advanced truths that are not popular with the world:

"It is written in the book of human nature—the saviours of the world must ever be martyrs. The death of Christ on the cross for the people He had come to save typifies the temporary crucifixion of public opinion that comes to all who bring to the people the message of some great truth, some clearer revelation of the divine. Truth, right, and justice must triumph. Let us never close the books of a great work and say 'It has failed.'

"No matter how slight seem results, how dark the outlook, the glorious consummation of the past, the revelation of the future, *must* come. And Christ lived thirty years; and He had twelve disciples—one denied Him, one doubted Him, one betrayed Him, and the other nine were very human. And in the supreme crisis of His life 'they *all* forsake Him and fled,' but to-day—His followers are millions.

"Sweet indeed is human sympathy; the warm hand-clasp of confidence and love brings a rich inflow of new strength to him who is struggling, and the knowledge that someone dear to us sees with love and comradeship our future through our eyes is a wondrous draught of new life. If we have this, perhaps the loyalty of two or three, what the world says or thinks about us should count for little. But if this be denied us, then must we bravely walk our weary way alone, toward the sunrise that must come.

"The little world around us that does not understand us, does not appreciate our ambition or sympathise with our efforts, that seem to it futile, is not intentionally cruel, callous, bitter, blind, or heartless. It is merely that, busied with its own pursuits, problems, and pleasures, it does not fully realise, does not see as we do.

"The world does not see our ideal as we see it, does not feel the glow of inspiration that makes our blood tingle, our eye brighten, and our soul seem flooded with a wondrous light. It sees naught but the rough block of marble before us and the great mass of chips and fragments of seemingly fruitless effort at our feet, but it does not see the angel of anchievement slowly emerging from its stone prison, from nothingness into being, under the tireless strokes of our chisel. It hears no faint rustle of wings that seem already real to us, nor the glory of the music of triumph already ringing in our ears.

"There come dark, dreary days in all great work, when effort seems useless, when hope almost appears a delusion, and confidence the mirage of folly. Sometimes for days your sails flap idly against the mast with not a breath of wind to move you on your way, and with a paralysing sense of helplessness you just have to sit and wait and wait. Sometimes your craft of hope is carried back by a tide that seems to undo in moments your work of months. But it may not be really so; you may be put into a new channel that brings you nearer your haven than you dared to hope. This is the hour that tests us, that determines whether we are masters or slaves of conditions. As in the battle of Marengo, it is the fight that is made when all seems lost that really counts and wrests victory from the hand of seeming defeat.

"If you are seeking to accomplish any great serious purpose that your mind and your heart tell you is right, you must have the spirit of the reformer. You must have the courage to face trial, sorrow, and disappointment, to meet them squarely and to move forward unscathed and undaunted. In the sublimity of your perfect faith in the outcome, you can make them as powerless to harm you as a dewdrop falling on the pyramids.

"Truth, with time as its ally, always wins in the end. The knowledge of the inappreciation, the coldness, and the indifference of the world should never make you pessimistic. They should inspire you with that large, broad optimism that sees that all the opposition of the world can never keep back the triumph of truth, that your work is so great that the petty jealousies, misrepresentations, and hardships caused by those around you dwindle into nothingness. What cares the messenger of the king for his trials and sufferings if he knows that he has delivered his message? Large movements, great plans, always take time for development. If you want great things, pay the price like a man.

"Anyone can plant radishes; it takes courage to plant acorns and to wait for the oaks. Learn to look not merely *at* the clouds, but through them to the sun shining behind them. When things look darkest, grasp your weapon firmer and fight harder. There is always more progress than you can perceive, and it is really only the outcome of the battle that counts,

"And when it is all over and the victory is yours, and the smoke clears away and the smell of the power is dissipated, and you bury the friendships that died because they could not stand the strain, and you nurse back the wounded and faint-hearted who loyally stood by you, even when doubting, then the hard years of fighting will seem but a dream. You will stand brave, heartened, strengthened by the struggle, re-created to a new, better, and stronger life by a noble battle, nobly waged in a noble cause. And the price will then seem to you—nothing."

THE Stockholm conference house will be dedicated on October 23, 1904.

AFTER Monday, October 17th, the address of the Newcastle conference headquarters will be 2 St. Leonard's Street, Hendon, Sunderland.

BROTHER B. H. JACOBSON from Salt Lake City, visited with us last Sunday. He was on his way to Oxford to attend school, having received the Cecil Rhodes scholarship from Utah.

DURING the past week the Saints have met in semi-annual conference in Salt Lake City, Utah. With Tabernacle meetings, social reunions, and all that make conference time so pleasant, it is hoped that the Saints have received a renewal of the Gospel spirit of love and good fellowship.

ELDER JOSEPH J. CANNON, former associate editor of the MILLENNIAL STAR, was recently married. The *Deseret News* gives the following account of the wedding:

"One of the most unique weddings that has occurred in Utah, or perhaps any where, was that of Miss Florence Groesbeck and Mr. Joseph J. Cannon, which took place September 23rd, 1904, at the home of the groom's mother, Mrs. S. J. Cannon. The wedding of Miss Florence Groesbeck and Mr. Cannon had been set for next Wednesday, and all preparations were being made for an elaborate affair. Something like a week ago Mr. Cannon was taken ill with what was supposed to be typhoid fever, which confined him to his home. His fiancee, Miss Groesbeck, visited the house frequently, and yesterday went to make the accustomed call. While there it was announced that Mr. Cannon's ailment was smallpox, and Miss Groesbeck was placed under the quarantine which held the rest who had been associated with him in his illness. The interesting situation resulted in a decision on the part of the young people to have the ceremony performed at once, as the best finale to the unexpected developments. Hasty preperations were made for the event. The bride sent for her wedding gown, the groom donned the garb set apart for the nuptials of a week hence, and Dr. W. T. Cannon, the attending physician, who is also an Elder in the Church, was spoken to perform the ceremony.

"At the home of Miss Grace Cannon in the near vicinity, a party had been planned for the day in honor of the bride-elect. The guests present at this function were bidden to the yard in front of the groom's home. The porch had been literally smothered in sunflowers as a bridal bower for the couple, the colors blending with the quarantine flag which had just been hung to the breeze. And here 'with the blue sky bending over,' the service was performed, which made the young couple man and wife. A wedding trip has been planned to the fair, but this will be postponed till the regulation time elapses which will set the parties free from liability to the health laws.'

The STAR offers congratulations, and wishes Elder Cannon and wife many years of life and happiness.

THE semi-annual London conference will be held in the Finsbury Town Hall, on Sunday, October 16, 1904. Services at 11 a.m., 2:30 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

A WELL attended district meeting of the Norwich branch was held on Sunday, October 9th, at which were organized the first Relief society, and the first Y. L. M. I. association in the history of the Norwich conference.

PRESIDENT EDWIN A. BINGHAM sends us the following: "Fifteen persons were baptized by Elder William Preston, at Hull, Saturday, October 8, 1904. Several of our investigators are ready for baptism, who were unable to attend the service on Saturday, but we expect, ere long, to unite them to the Church. An entertainment was given in Forester's Hall, on the Monday night after our conference, and a great many of our friends, who are not of us, were present. The program consisted of vocal and instrumental numbers, recitations, etc., and was thoroughly enjoyed by all. A great interest is being manifested in this city at present."

CONFERENCE APPOINTMENTS.

Leeds	Sunday, November	6,	1904.
Norwich	„ „	13,	„
Newcastle	„ „	20,	„
Scottish	„ „	27,	„
Irish	„ December	4,	„
Liverpool	„ „	11,	„
Bristol	„ „	18,	„
Birmingham...	„ January	1,	1905.

President Grant will be in Stockholm, Sweden, October 23rd, and at Rotterdam October 30th, therefore there will be no conferences held in the British mission on those dates.

PROPOSED SAILINGS.

SAILINGS for the winter have been arranged with the Leyland Line of steamers as follows:

Saturday, November 5	*Devonian.*
„ „ 19	*Bohemian.*
„ December 3	*Cestrian.*
„ „ 17	*Winifredian.*
„ „ 31	*Canadian.*

INFORMATION TO PASSENGERS.

The following information will answer some of the many questions that are asked by returning missionaries and emigrating Saints.

The White Star Steamship Company, having reduced the number of their vessels that ply between Liverpool and Boston during the winter months, arrangements have been made whereby our passengers will be carried by the Leyland Line this season. This company carries only one grade of passengers,

and we are promised equal if not better treatment than that with the old line. Our contract provides for a continuous passage from Liverpool to Utah, and any arrangements for laying off at any point, or any deviation from the designated line of travel must be made with Mr. R. H. Farley, agent, 84 State Street, Boston. Passengers that wish to go to New York, Philadelphia, Washington, etc., must pay their own fare to those points, and then return to the main line over which their tickets are available.

Luggage should be plainly marked with the owner's name and destination, and that which is needed on the voyage should be labeled "Wanted," and it will be delivered in their rooms. The balance should be labeled "Not Wanted," and it will go below, where it cannot be reached until the arrival at Boston. Labels for this purpose will be furnished by the conference presidents on application.

Twenty cubic feet of luggage will be allowed each adult passenger on the sea, and 150 lbs. on the railway in the United States, and 350 lbs. on those in Canada; and all in excess of this amount will be charged for. Parties when arriving at Liverpool should see that their baggage is turned over to the agent of the Leyland Line at the railway station, and it will be taken on board the steamer. The luggage from the Continent should be sent through under bond, if not accompanied by the owner; this will obviate the necessity of the opening of trunks, etc., for English custom duties, otherwise the key should be sent or the baggage will be held until it can be opened.

If non-members wish to travel with our people, they must send to this office the regular second class fare, namely, £19 5s. 8d., Liverpool to Utah points, together with interrogatory form, etc., and their passage will be booked.

Emigrants must be informed that no amount of affidavits will take the place of the $30 in cash required by the United States laws to be shown on landing by each adult passenger. Passengers desiring to gather with our people in Canada will not need to show $30 dollars upon landing. They will travel with the Dominion Line to Montreal and thence to Lethbridge, Canada.

If the points referred to above are kept in mind by our friends who are going to America they may save themselves and this office a vast amount of vexation and needless labor. Information as to rates etc., will be furnished upon application to the conference presidents.

THE GRIMSBY CONFERENCE.

The semi-annual Grimsby conference was held in the Lecture Hall, Kingston Square, Hull, October 9, 1904. There were present President Heber J. Grant, of the European mission; Elder Malcolm McAllister of the Liverpool office; Elder George S. Smith of the Manchester conference; Elder Iverson, on his homeward journey from Scandinavia; and fourteen Elders of the Grimsby conference. Many strangers were present, and from the expressions of good will and interest by them, it is felt that the conference was a success in every sense of the word.

The morning meeting convened at 10:30, and, following the usual procedure, the sacrament was administered to the Saints, and the names of the Church

authorities were presented and sustained unanimously. The first speaker was Elder James W. Cottam, who spoke upon the divided condition of the Christian world, proving that it indicates the absence of the Holy Ghost. Elder Albert J. Jones briefly touched upon the subject of the apostasy from, and the restoration of, the Gospel.

President Grant occupied the remainder of the time, and gave much good counsel and instruction to the Saints. He emphasized the fact that the world judges a religion largely by the lives of its professors, and urged every member to live in such a way that no reproach could be cast upon the Church through his or her misdeeds. He also referred to the sacrifices which the Elders make in order to preach the Gospel as a great object lesson in sincerity, and showed that all of them were actuated by love for their fellow men; that no motives of personal gain impelled them to take up the work.

Elder Malcolm McAllister was first to occupy the stand at the afternoon service. He proved from the Scriptures that it was within the power of every man and woman to gain a personal testimony of the truthfulness of the Gospel. Elder Brigham E. Griffiths selected obedience for his theme, and showed that it was through disobedience to the requirements of the Gospel that Christianity is in its present chaotic state. Elder Orson L. Thomson spoke upon the blessings which follow those who obey the commands of God, and who have the Holy Ghost to guide them.

President Grant spoke upon the faith of the Saints. He dwelt particularly upon the subject of revelation, and related several instances where promises made in patriarchal blessings had been literally fulfilled.

The first speaker at the evening meeting was Elder George S. Smith, who pointed out the characteristics of the primitive Church of Christ, and showed how they correspond with those of the Church. Elder Cornelius H. Banks spoke upon the necessity of observing every requirement of the Gospel, if one desires salvation. President Edwin A. Bingham occupied a few moments showing that the Christian sects are not teaching the Gospel of the Bible.

President Grant continued his comments upon the Articles of Faith, laying special stress upon the divine authenticity of the Book of Mormon. He also went briefly over the ground covered during the afternoon, for the benefit of a great number of strangers, and concluded by bearing a strong testimony to the divinity of Joseph Smith's mission.

RUFUS D. JOHNSON, Clerk of Conference.

"COME OVER AND HELP US."

PRESIDENT GRANT has received the following interesting communication from President J. Wilford Booth. It is dated Zara, Turkey, September 19, 1904:

The following letter, translated from the Armenian language, though not so laconic, has an appealing ring akin to that midnight cry at Troas, during the missionary labors of St. Paul. It and several other urgent letters were awaiting my arrival here in Zara, Turkey, where I came to visit the branch last week, September 13, 1904:

Kapu Kaya, Turkey, May 27, 1904.

"ELDER HAGOP GAGUSIAN, Zara.

"My dear brother in Christ:

"Your letter came to us some time ago, and we are thankful that you lost no time in answering us. We read carefully the passages you referred to in your last letter, and we discussed the subjects quite well among us in our church, and considered the scriptural proofs as well. There was a division among the greater part of the people, and those who wished tracts followed in one group. Wherever two or more of us were found together we were discussing the principles of Mormonism; and many are asking when your missionaries will come. Not only is our own circle, but those from outside are anxious for them to come quickly, that we may all talk face to face with them. Both young and old seem to be moved by a light toward Christ. There is a set of men endeavoring to extinguish the light, but when we open our books and question them, they, being unable to answer, keep still.

"Now, dear brother, if you, or Mr. Booth, or any one of your missionaries will come, it will be a great benefit to you. Many have said that a Mormon missionary would come, but none has yet arrived, and we are awaiting that event. Now come, if you please, and bring one, for there is a great work to be opened. I beg you do not delay. The writer is your humble servant, but there are more than a score, old and young, who desire an Elder sent from you.

"Now, after reading this letter, for Christ's sake endeavor to come and bring a missionary. Like the moaning strains of a broken harp I close my letter with an appeal for your prayers that we be aroused from this deep slumber.

I remain, yours,

BAGDASAR KALIGEIAN."

With such calls as the above from earnest investigators can you wonder why we are always asking for more Elders. You see the time has passed nearly four months since the invitation was sent, and others even precede that date. Only four Elders in a field as big as the British Isles and Germany makes us feel a little lonesome. We can do no more than our strength will permit, and knowing that the Lord is the Master of the field we simply toil on and pray for more laborers. We ought to have twenty Elders right now studying the three languages, Arabic, Turkish, and Armenian, in order to be ready for the work when the Book of Mormon comes, for which there are multitudes of people waiting and asking.

TO MAKE YOURSELF OF VALUE.

WHEN you remember that every thought is a chisel literally carving its expression upon the face and form you will strive to give your thoughts as attractive an outward showing as you possibily can, will you not? The new psychology teaches us to make ourselves over by using and developing the right kind of thought force.

Professor Gates affirms: "Every thought which enters the mind is registered in the brain by a change more or less permanent. But thoughts

build up structures of cells which engender evil ideas, and good thoughts contrariwise."

Regarding this process of making one's self over, Henry Wood, an eminent psychologist, says: "Every one has long been aware that fear, grief, sin, anxiety, pessimism, and all their train pull down bodily tissue, but we have unwittingly failed to observe that their positive opposites would surely build it up. But this is logical and reasonable.

"Harmony, joy, optimism, idealism, love, and courage will surely invigorate.

"Under the now well understood law of auto-suggestion and thought-concentration, each mental condition can be positively cultivated and made dominant in the consciousness."

You have practised auto-suggestion unaware all your life. When you said, for instance, upon going to bed, "I must get up at six o'clock to-morrow morning," and so changed your mind with the thought that you must wake up, that you did—you practised auto-suggestion in a familiar way. If you say to yourself upon falling to sleep, "I will rise with energy, sunny hope, courage and smiles tomorrow morning," you persist in saying it, you will nerve yourself to carry out the words you declare, and will find yourself stimulated with new power.

You will establish sense-memories that will will you to be energetic, radiant, cheerful and full of buoyant energy, and you will attract successful conditions.—DOROTHY QUIGLEY.

A PRAYER.

Father in heaven, let me know,
In my life's journey, day by day,
The path of right where I should go—
Dear Lord, for this I humbly pray.

My eyes are dim, my steps are weak;
I hesitate upon the way,
The straight and narrow path I seek,
That I may never go astray.

The distance, Lord, I may not see;
But round my footsteps shed Thy light;
And teach this lesson unto me:
To talk by faith, and not by sight.

CONTENTS:

A Baptism and a Testimony ...	641	Notes from the Mission Field ...	652
A Miraculous Wheat Crop ...	644	Conference Appointments ...	652
A New Church in South Africa	646	Proposed Sailings... ...	652
Editorials:		The Grimsby Conference ...	653
"Fools for Christ's Sake"...	648	"Come Over and Help Us" ...	654
The Way of the Reformer...	649	To Make Yourself of Value ...	655
Editorial Notes	651	Poetry: A Prayer...	656

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.